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THE GREAT ELIXIR



ಪರಾಮರ್ಶನ ಗ್ರಂಥ  
A. Sitarangadas Onkarnal  
ಅಕ್ಕರ ಗ್ರಂಥಾಲಯ  
AC No. 032349  
ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ

Rare ವಿದ್ಯಾರಣ್ಯ Book

1926.

1461-1470

1464





# THE GREAT ELIXIR

To chr. Gopi  
with love from

Broom

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ಪರಾಮರ್ಶೆಗೆ ಮಾತ್ರ



“ಸಿರಿಗನ್ನಡ” ಗ್ರಂಥಾಲಯ

ಕನ್ನಡ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಹಂಪಿ  
ವಿದ್ಯಾರಣ್ಯ ಜಿಲ್ಲಾ ೨೭೬.



# THE GREAT ELIXIR (MAHARASAYANA)

ಹಿರಿಗನ್ನಡ ಪ್ರಕಾಶನ  
ಇಸ್ರೇಲ್ ವಿಶ್ವವಿದ್ಯಾಲಯ, ಕೂಟ.

by  
Sri Sri Sitaramdas Omkarnath

*Translated from the Original Bengali,*  
by  
Dr. AC BOSE, M. A. Ph. D. & GURU DAS

*Publisher:—*  
GURU DAS C/O Lt Col KMS PANWAR,  
C-262, Defence Colony, NEW DELHI-3

Price—Rs 1.50

032349

294.5  
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A letter from the late revered Sri Gurudeva Dasarathi  
Smritibhusan.

Sree Sree Hari Saranam.

Dighsui Chatuspati,

9 Agrahayana, 1332 B.S.

Blessings of Shiva be on you.

Dear Prabodh,

I have read the essays written by you, and am extremely pleased.

I believe that such invaluable precepts, written in such simple and lucid style, will really be a boon to mankind in the present-day world. You have given the collection of essays the title 'Maharasayana'. This Maharasayana is the friend of the free, a guide to those who seek freedom and a great elixir to the ordinary man of the world.

I pray to God that you attain long life and the true spirit of religion and be in constant service of the afflicted humanity, and in turn obtain the blessings of God.

Your well-wisher for ever,  
Sri Dasarathi Devasarma



## MAHARASAYANA

### Dedication

MANNATHA SRI JAGANNATHA MADGURUH SRI  
JAGADGURUH MADATMA SARVABHUTATMA  
TASMAI SRI GURAVE NAMAH.

To

Sri 108 Sri Yukta Dasarathi Smritibhushan  
Vidya-ratna Gurudeva—my homage to him !

My Master,

I was like a straw in the dust.  
You picked me up with love,  
Showed me the goal and told me the way,  
In that my thoughts blossomed.  
I now offer these flowers of thoughts,  
Kindly accept my first offering to you.

My Lord is the Lord of the world, my Guru is the world-Guru, my soul is the soul of all; I bow to that Gurudeva and bow innumerable times. What else can I do, my Guru ? How merciful you are my powers of expression fail to convey. I remember that terrific sickness, that terrible mental agony; I did not realise that these were blessings in disguise.

Lord of mine, you had given me the 'Name' and the 'Name' was used; during my sickness and agony when medicines had no effect, you forced me to sing the Name only. I was a disbeliever, and to arouse my belief, you appeared in so many forms. As Sri Sitanath Vedantasastri, you taught me the Vedanta but told me, that I was not fit for the study of the Vedanta—that I should only take the 'Name'.

As Sri Panchanan Tarkaratna and Sri Nigamananda Paramhansa, you gave me lots of advice. As Sri Ramdayal



Majumdar, you said, "Think that death will surely come; why die like donkeys and jackals ? Sing the Name of Hari and die as a man. If you have to die, then die singing the Name of God. With every breath take the Name of Hari; don't let even one breath escape without the Name of Hari. Hari will surely grant you his blessings". After listening to these words of inspiration and joy I developed full faith in the 'Name'. As Srimad Dhruvananda Swami, you said "God always looks after His devotees, is looking after you, don't worry". I went on saying the 'Name'. Oh, what kindness on me, a detestable being !

As Brahmarshi Gaurendraji, you said "Cling to one. If you can cleave to one, you will get all. Don't follow many". This gave me much confidence and I went on saying the Name.

As a Punjabi saint Sri Bhagwandas, you told me, "Have faith in your Guru, that will be enough. Believe in God, depend on God and don't depend on anyone else".

As Sri Lakshmi Narayan Pathak, you taught me to sing 'Rama Nama' constantly.

I am a mortal attached to many desires, I cannot conceive of you as all in all and so I have stuck to the 'Name' only. You appeared to me as thought and word and as 'Namamrita Lahari' manifested yourself in 'Utsava'. You told me to publish 'Namamrita Lahari'. I kept quiet, and you published that as a Publisher. What you will, you do.

You know everything, if you are merciful and kind, I shall be able to see God as "Omniscient, Omnipresent and All in ONE". Kindly do not make me forget the 'Name'.



How sweet is the Name ! I have a lot of failings, but you have appeared in various forms to give me your grace. As my parents and brothers, you taught me. You encouraged me as Shri Jugal Kishor Mukerjee, Shri Mahi-mananda Brahmachari, Shri Premananda Brahmachari, Shri Kedarnath Sankhatirtha, Shri Jogendranath Tarka-Vedanatatirtha and Shri Chhatreshwar Chatterjee. In childhood as my leader, you offered me your loving kindness as the late Jadavchandra Smritiratna, the late Nandalal Bhattacharya, the late Bipinbihari Bhattacharya, the late Tulsidas Bhattacharya, and as Uddhav Chandra Smritiratna. I am always yours, so I have no fear. You will remove my failings and lead me on to the Reality.

In Name is bliss and joy, 'Name' itself is bliss and joy. When this bliss and joy will be full, you will appear to me as the Supreme Deity. I shall wait for that day thinking of you and saying the Name. Don't snatch away the 'Name' from me.

Kindly accept this 'Maharasayana'—these offerings are as a result of your blessing.

Brajanath Jiur Bati,  
Dumur Daha,  
Vaisakh 1333 B.S.  
(1926 A.D.)

Your most humble servant,  
  
Prabodh



Most reverent homage  
to my Father,  
the late Pranahari Chattopadhyaya,  
and to my Mother,  
the late Malyavati Devi.

Most reverent homage,  
to my Elder Brother,  
the late Bankim Chandra Chattopadhyaya,  
and to my Elder Brother's Wife,  
the late Sarojbala Devi.

## SRI GURU

Mind ! If thou askest for peace  
Think for ever of Sri Guru.  
Thou needst not go to the wilderness  
Nor needst thou be parted from dear ones.  
Pray thou earnestly to Shiva,  
Thy woes will be gone, peace will come,  
Darkness will melt at the Guru's feet,  
And thy life on earth will be fruitful.  
Sing and sing the Guru's name,  
And say, 'Victory to Guru.'  
He will come to soothe thy pain,  
To console thee and arouse thee.



## PRAYER

Take away from me my honour and dishonour,  
my anger and injured pride.  
Let me know, Lord ! that I am humble,  
the humblest of the humble.

Thou art immanent in all that exists ;  
Why then, my vanity and pride ?  
I know, yet I live in delusion ;  
Show me Thy grace and make me understand.  
I strive for honour that is no honour,  
Can there be a worse plight than this ?  
Thou knowest everything, yet I tell Thee,  
Let me lie low, dust with dust.  
I cannot give up my pride and vanity ;  
Take away all, admit me to Thy grace,  
Let the ego in me be dissolved,  
Make me Thine and direct me.

So long as I have craving for pleasure  
My vanity will not disappear,  
And Thou wilt not come into my life.  
End this craving, Lord; burn down the pleasures.



# I

Arise, awake !

Who are you ?

I am the one whom you invoke in prayer—the same.  
I have come, get up and pray !

O my dearest, you have come ! How much I have  
cried and yearned for you. At long last you have  
rememberd me ! Where are you ? I cannot see you !

What, you can't see me ? I am in front of you, by  
the side, and around you and within you—I am every-  
where. I pervade nature herself. There is naught but me  
in this world.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद् वेदविदेव चाहन् ॥

(श्री भगवद् गीता)

I am the Earth. Salute me and invoke my name. I  
am Water, Air, Fire and the eternal Sky. I am minute,  
and I am vast. I am the real and the unreal. I am what  
you hear and see—I hear from all sides. I am not deaf,  
tell the name so long as you have your tongue and voice,  
tell the name. Do not worry about fortune or misfortune,  
or the result. I command you to call me. I want you to  
be continually calling me and I am always near you to  
hear your call. You have failings and addictions, but it



does not matter. I will remove your misfortunes and miseries, your infatuations and sins.

I am the friend of all friends, do not worry. I am the benefactor to all mankind—think of me and all that is good will be bestowed on you. In the company of men, you get distracted and cannot take the name ; forsake their company.

If you are engrossed in the materialistic pleasures you will bring misery to yourself. Be aloof and quietly pray, I will listen to you. Do not worry; if you cannot see me, do not wait ; go on praying. I will appear before you when the moment arrives. Pray and take the name of God, peace will dawn on you. You will become immortal and spiritually free even while in the flesh. Repeat the name, I tell you, repeat the name. Call me, knowing that I am listening.

## II

Is it true that by only taking your name one does not attain 'Moksha' ? <sup>1</sup>

Who has told you this ?

So many saints have said that after washing off sins by uttering your name one has to study the Vedanta and practise Yoga, and only then can one attain you.

Yoga, knowledge, action are various ways only. You need not worry about them. Only utter the name of God. You are talking of knowledge but knowledge by itself is not enough. 'A king has plenty of wealth'—the mere knowing of this will not solve your difficulties. You have

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(1) Moksha—release from the chain of repeated birth and death

to render service to the king and then you can have wealth, and with that wealth, your difficulties can be solved. Similarly, by knowing about Rama, Krishna, Shyaamaa, Shankara or the Supreme Brahman or So' ham (I am He) you will not gain anything, you have to pray. In this 'Kali-Yuga' <sup>2</sup> practise the ritual of 'singing the name of the Lord' and worship Him. By uttering the name of 'Hari' <sup>3</sup> sins and miseries vanish, the clutches of 'Maya' are rent asunder, and one is enabled to see me. By uttering my name, all sorrows melt away and one attains 'Moksha'.

Well, is it the first time you are telling me that one attains Moksha by uttering your name, or have you told so before ?

I have stated in the Varaha Purana :

नारायणाच्युतानन्त वामुदेवेति यो नरः ।  
सततं कीर्तयेद् भूमे याति मल्लयतां स हि ॥

(O earth, one who always sings my names by uttering Narayana, Achyuta, Ananta, Vasudeva and so on, merges his identity in Me).

Have you said this in the *Varaha Purana* only ?

Oh no ! I have said in the *Garuda Purana* :

किं करिष्यति सांख्येन किं योगैर्नरनायक ।  
मुक्तिमिच्छसि राजेन्द्र कुरु गोविन्दकीर्तनम् ॥

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(2) Four eras make time—Satya, Treta, Dwapara, Kali.

(3) Name of 'Vishnu' or 'Narayana'.



(O king, what will you do with Sankhya<sup>1</sup> or with Yoga ? If you want Mukti sing the name of Govinda).

सकृदुच्चारितं येन हरिरित्यक्षरद्वयम् ।

बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ॥

(Whosoever utters the name of Hari once is equipped to attain Moksha).

अप्यन्यत्रित्तो ऽशुद्धो वा यः सदा कीर्तयेद्धरिम् ।

सो ऽपि दोषक्षयान्मुक्तिं लभेच्चेदिपति यथा ॥

(Even if one with an inattentive mind or one who is impure sings the name of Hari, he attains Mukti like Sishupal). <sup>2</sup>

सकृदुच्चारयेद् यस्तु नारायणमतन्द्रितः ।

शुद्धान्तःकरणो भूत्वा निर्वाणमधिगच्छति ॥

(One who utters the name of God continuously becomes pure of heart and attains Nirvana).

If a great sinner sings the name, does he attain Moksha ?

That by singing the name one attains Mukti, I have repeated in all the Shastras.

Refer to the *Vaishampayana Samhita* :

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1. One of the six systems of Indian philosophy.

2. Shisupal—a king and follower of Duryodhana who was killed by Lord Krishana (Mahabharata).

सर्वधर्मंवर्हिर्भूतः सर्वपापरतस्तथा ।  
मुच्यते नात्र सन्देहो विष्णुनामानुगीतवात् ॥

(Even if one denies all religion and indulges in all kind of sin, one attains Mukti if he sings the name of Vishnu) .  
Also in the *Brihannaradiya Purana* :

यथाकथञ्चिद् यन्नाम्नि कीर्तिते वा श्रुतेऽपि वा ।  
पापिनोऽपि विगुद्धाः स्युः शुद्धा मोक्षमवाप्नुयुः ॥

(The sinner becomes clean and pure and attains Mukti by uttering any name of Mine in any way or listening to it)

But these are all sayings in the Puranas<sup>1</sup>.

Why, I have stated in the *Gautamiya Tantra*.<sup>2</sup>

स्वाध्यायो नाम मन्त्रार्थसंधानपूर्वको जपः ।  
सूक्त-स्तोत्रादिपाठस्तु हरिसंकीर्तनं तथा ॥  
तत्त्वादिसास्त्राभ्यासश्च स्वाध्यायः परिकीर्तितः ॥

One who meditates on the Mantras realising their meaning, one who studies the Stotras (Songs of praise), Suktas (hymns), etc., and sings the name of Hari, is deemed to have studied scriptures and these enable him to attain 'Moksha').

But you have said all these in the Puranas and Tantras. Puranas are mere allegories now—have you said anything in the Upanishads ?

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(1) Puranas are the ancient legends.

(2) Tantras—Scriptures of the cult worshipping the Deity as Mother.



Why, there too I have stated many times that liberation comes through the *chanting of the Name of God*; for example, in *Muktikopanishad* :

दुराचाररतो वापि मन्नामभजनात् कपे ।  
मालोक्यमुक्तिमाप्नोति न तु लोकान्तरादिकम् ॥

(If one who is engrossed in doing all evil things, utters my name and prays to me, he attains Mukti and is freed from the pangs of birth and death). I have said also in *Kalisantarapanishad* :

हरे राम हरे राम राम राम हरे हरे ।  
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

These sixteen names remove all sins in Kali Yuga. There is no better method in the entire Vedic system. There is no particular way to sing these names :

सर्वदा शुचिरशुचिर्वा पठन् ब्राह्मणः सलोकतां  
मणीपतां सरूपतां सायुज्यतामेति ॥

By singing the name three and half crores of times one is released from the sin of killing a Brahmin, is freed from the taint of stealing gold, and of harm done by his earlier generations and attains immediate liberation from the sin of forsaking religion. Yes, he attains Mukti at once.

If you have said this in all the Shastras, then why do the people not believe it ?

My son, this is Kali Yuga—people do not even admit

my existence—so it is no wonder that they should have no belief in my name.

You, too, want to deny my existence.

When did I do so ?

Come, listen to me. I tell the whole world in clear terms :—You men, oppressed by this Kali Yuga<sup>1</sup>, suck day and night the honey of the sweet name of God. The repeated Name brings liberation. Lift your hands and loudly and fearlessly preach to the world :

हरे नमि हरे नमि हरे नमिैव केवलम् ।

कली नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

(In Kali Yuga the only way is to repeat the name of Hari).

### III

Are you sleeping ?

I am moving about and doing all sorts of work. How can I be sleeping ?

Mere moving about is not work. Thinking only of material things is nothing but slumber.

Then, what do you call a state of waking ?

He who is constantly singing my name, who does not waste a single breath, is really awake. A man who has not reached the state when no time of his is wasted, is really asleep—not only asleep, but dead. Wake up and recite the Name.

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1. One of the four cycles of time in Indian mythology, the other three being Satya, Treta, Dwapara.



You only say, 'Recite and recite the Name'. Is there no other way ?

There is, through rituals, Yoga and knowledge. But in the Kali Yuga, in the absence of pure material, pure mantra, and selfless performers, rituals cannot be rightly performed. Again, owing to the inability of people to renounce everything, it is difficult to expect success in Yoga. And, unless one is an ascetic one cannot attain the knowledge of the Ultimate Reality which is the end of the Veda. This being the case, the salvation for one like you pursuing sensual pleasures lies only in uttering the Name. Speak out the Name with all your might and you will achieve your objective.

If I don't speak aloud, can I not achieve the objective ?

If you speak aloud, then you render service not only to yourself but to all the neighbourhood.

Oh I see ! Is it because of this that you have said in the *Nrisimha Purana*—

ते मन्तः सर्वभूतानां निरूपाधिकबान्धवाः ।

ये नृसिंह भवन्नाम गायन्त्युच्चैर्मुदान्विताः ॥

( Nrisimha ! Those saints are the real friends of all mankind who sing your name joyously and loudly).

Look ! Whoever utters my Name, whether in his house or in the wilderness, becomes purified and free—

न चैवमेकं वक्तारं जिह्वा रक्षति वैष्णवी ।

आश्राव्य भगवत्ख्यातिं जगत् कृत्स्नं पुनाति हि ॥

(One whosings the name of Hari does not only save himself but purifies the whole world by making it hear of the glories of Hari). In this Kali Yuga, there is no other way than the singing of the name. Singing of the name is the simplest way of praying. Sounding my Name on the tongue is the greatest form of spiritual effort.

If one desires to become a Yogi or a wise man, he has to make sacrifices and practise continence but for this singing of the Name no such rigid means are necessary. I like him and take him to the realm of thought. As the chakravaka bird<sup>1</sup> forgets everything when he stares at the clouds, in the same manner, the devotee forgets everything else as he chants my Name. The devotee finds solace and peace in Me, and all his miseries are banished. What, you can't believe ?

Oh, not that; when you are saying this, how can I disbelieve ? I am only regretting that I have wasted all this time. I have thrown away most precious time after fame, wealth and woman. I now only want to bath your feet with my tears.

Very well, shed tears then ! All the impurities of the heart are washed by tears only. This makes the heart tender and ready for my visit. Tears are the best offerings for me. Take the Name of Hari with tears in your eyes and I shall be yours :

गीत्वा च मम नामानि हसन्ति मम मन्निधौ ।

तेषामेव परिक्रीतो नान्यक्रीतो जनार्दनः ॥

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1. A bird that is supposed to be always crying for the rain.



See, being constantly immersed in material affairs, my heart is parched like a desert and my eyes have become like stone. Not one drop fills my eyes, though I repeatedly cry "Hari".

Don't worry. Even though your heart is withered and dried like stone or wood, yet when you sing my Name I shall bestow on you whatever you desire. Do you remember why you are born in this world ? To sing the Name and spread the Name among men.

My tongue ! don't remain quiet any more. Listen to the call for a great meeting of souls—Let the tongue utter God's name:

जय रघुनन्दन जय सीताराम ।

जानकीबल्लभ सीताराम ॥

#### IV

श्रद्धया हेलया नाम रटन्ति मम जन्तवः

तेषां नाम सदा पार्थ वर्तते हृदये मम ॥

—*Adi Purana*

(Those who sing my Name either with respect or disrespect, O Partha, are always in my mind. I never move away from the minds of my devotees who sing my Name. I love them).

Oh, you love people singing your name ! Then I shall not sing it any more.

Why are you afraid of love ?

Yes, I am always afraid of your love. I am reminded of King Dasaratha whom you loved but who died of sorrow.

His queen Kaushalya was blinded by tears, shed constantly in her great sorrow. Sita, whom you loved so much, had a most tragic end. You are kindness and mercilessness blended together; do not talk of this love of yours. Whosoever loved you and obtained your love in return had the worst time. Shall I tell you of the harassment of Devaki and Vasudeva in the prison of Kamsa, of the cries of Nanda and Yashoda, of the pathetic lamentations of Gopis ? I cannot but remember the misfortunes of the Pandavas, the tortures of Prahlada, the bondage of Bali. I shall sing your name as you wish but I do not want your love and blessing. You only give me the strength to love you and nothing more.

Then, you want to convey to me that if I love anyone, he only meets with sorrow.

Why do you want me to confirm this ? A study of the lives of all your principal devotees will confirm it.

Listen, as I desire to remove the sorrows of my devotees for all time, I have to put them in the most adverse circumstances apparently, so that they are left with nothing but my Name. I take away all the wealth of those whom I want to free.

Is the imposition of poverty a sign of your grace ?

Yes, wealth is the greatest impediment in attaining me.

All right. But, why are you suddenly so benevolent to me ? I am not a yogi, not a devotee but a 'two-footed



animal', immersed in material enjoyments, and am in a wretched state.

If you will not sing the Name, such miseries will pursue you. Only sing my Name constantly.

The great disease of poverty is a sign of my favour. With one's cries of sorrow, I make one my own.

Sing my Name continuously. This world is mine. Why do you want your petty lordship over it? Be calm and quiet and do not think of anything else. I shall look after your family. Banish your ego and I shall take up all your responsibilities.

But I cannot leave my ego. Alas, haven't I any hope?

Yes, there is, sing the Name. All miseries, all diseases, all yearnings and heart-burnings will disappear in the uttering of my Name.

I have no devotion. Will my cries be heeded?

Yes, devotion will grow out of your repetition of my Name.

Listen—

गोविन्देति तथा प्रोक्तं भक्त्या वा भक्तिविवर्जितैः ।  
दहते सर्वपापानि युगान्ताग्निग्वोत्थितः ॥

The power of my name does not wait for devotion or 'Bhakti' Like the great fire which will consume the whole universe, the fire of my name will consume all sins. Sinner, don't fear. I am yours.

What solace ! What hope ! How sweet to think you are mine ! I feel as if the burden has dropped from my heart.

Sinner, you are freed from fear ! Sing the name of Hari. Sing, sing !

## V

किन्तात वेदागमशास्त्रविस्तरं, स्तोत्रैरनेकैरपि किं प्रयोजनम् ।  
यद्यात्मनो वाञ्छसि मुक्तिकारणं, गोविन्द गोविन्द हेति स्फुटं रट ॥

(You do not require chanting of the Vedas or study of the Shastras or visit to the sacred places. If you want *mukti* or freedom from birth and death, then utter Govinda, Govinda, Govinda).

You are telling me to sing your Name, but what is your Name ?

You are chattering like a baby. Don't you know my Name ?

Yes, I know but I get puzzled and confused by hearing various things from various people. Please clarify.

My Name is Prakriti (Nature), Purusha, Brahma, Vishnu, Maheswara, Atman, Paramatman, Krishna, Kali, Rama, Ganesha, Sun, Fire, Ganga, Radha, Durga—

This means, you are both male and female

Is it the first time you have heard this ?

No, no, carry on.



Look, consciousness and matter comprise this universe. Devotion or prayer in the world is only to this cosmic consciousness, which is only ONE. Whosoever sings and in whatever Name, sings only of me and I respond to all.

If you are ONE, then what is the need of so many Names ? One Name should suffice.

Om (Brahman) is that one Name of mine. The complications of various ages reduced man's powers of universal conception, and so I have, for the benefit of man, played the role of Krishna, Kali, Rama in various ages.

What is the necessity of your taking these various incarnations ?

Listen, everybody has not acquired the same attitude. Some people want me to appear as Krishna playing on the flute. and for their sake, I appear on the banks of Yamuna under the Kadamba tree, playing on the flute that sends a call to Radha. Some want me in duality and as such I appear as Radha-Krishna. Some like me with bow and arrow and I appear as Rama. Some desire me as dreadful Kali with the garland of human skulls, with blood-thirsty tongue, and undraped form and I have to incarnate myself as such. Some desire me as Shiva, destroyer of all the three abodes of demons (serpents) and clad in tiger-skin. Some simply cry to me as Mother and I take them in my lap. Some want me as a friend and I appear to them as such. Some want to serve me as their Master and I appear to them as their

Master. Some devote their life and youth to me and I become their Beloved. I have no freedom to ignore the intense desires of my devotees.

ग्रहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।  
साधुभिर्ग्रस्तहृदयो भवतंभक्तजनप्रियः ॥

I am a dependent of my devotees, the devotee is my most cherished treasure. In whatever manner the devotee keeps me, I become like that.

Oh, the devotee has so much hold on you ! Kindly tell me how I can become a devotee. Tell me.

I am telling you what you have to do. Sing the Name. As your Guru, I have taught you a Name—only pray and meditate on that.

Can't I take any other Name ? As my Guru, you have taught me the name of 'Rama'. Can't I utter any other name like Kali, Krishna, Hari, Hara and so on ?

Yes, surely you can. These are only other forms of my Name, Rama. You can meditate on any other form keeping that of Rama uppermost. This is necessary because, till you attain the state of perfection and the highest power of concentration, any other name will distract you. So think only of the name of Rama.

See, I would like to tell you something funny.

Come on, what is that ?

The other day I heard about one Vaishnava devotee of yours. He does not look at any one's image except yours. He has even torn away the only painting of Kali



(Shakti) which he had in his house. He does not accept any share from the offerings to Kali. How is this ? I am devoid of devotion, and do not understand it. When you can tell me that you appear in all sorts of incarnations, why can't you tell the same to your devotees ?

I have already told you, that to develop firm concentration of mind, one should continue the Japa (silent repetition) of the Name taught by the Guru, and only through this process, is he able to have direct communion with me. This Vaishnava disciple of mine is yet hovering round the Truth and Realisation of Self. He has banished the image of Kali, but not his relations and pets, which are surely not me. Why, he should have first banished these, and cleared his mind for the Japa of my Name, which would have kindled the lamp of truth and all the darkness of doubts would have been dispelled. I have stated in the Vedas, the Upanishads, the Ramayana, the Mahabharata and the Puranas that 'I am One'. I am Destroyer and Creator of the Cosmos. If anyone pins his faith only in one manifestation and disregards another, I do not feel happy; yet these people take this incorrect course and suffer.

Surely these acts are not voluntarily done by them. You as Guru must have taught this ?

Yes, I have told them as Guru that never should they take the 'prasad', feeling that this is from any other God. 'All are adorable to me'—this should remain as a firm faith; but they cannot stick to this. A Vaishnava (a worshipper of Vishnu) runs away from the worshipper of

Shakti or Kali and the Sakti-worshipper ridicules the Vaishnava. There are also others who bow praying to a Divinity who is infinite and has thousands of forms and names. Such people put themselves into awkward situations by not concentrating on One, by refusing to meditate only on the name given by the Guru.

All must obey me in all respects, they can't obey partially and come to the end of their suffering. Why do you worry about others ? Think only of yourself and continue your japa of the Name, whether the sky crumbles on your head or the earth cracks under your feet. You can rest assured that you are always and ever under my protection. Sing the Name.

My lord, I am helpless and I seek refuge in you. I am yours, you are mine—

हरे मूरारे मधुकैटभारे  
गोपाल गोविन्द मुकुन्द शोरे ।  
यज्ञेश नारायण कृष्ण विष्णो  
निराश्रयं मां जगदीश रक्ष ॥

Don't fear.

Don't imagine anything possible or impossible about me. I can do anything. Banish from your mind the thoughts of your family, wealth, health and debts. I shall look after all these. I am with you, pray, and pray; all your sufferings will cease. Don't fear.

---



He will worship Thee with whatever he has.

Remove my diseases and sufferings, my sins and  
desires,

Thou King of my heart !

Take away the delusion and falsities  
that have been with me.

Let my drunkenness be over, and this mockery  
of a painful existence.

Let him pray, who has devotion,  
let me only sing Thy NAME.

My salvation and joy lies in that !

In my helplessness I can do nothing better  
My Lord, than sing Thy NAME.

---

## COMMUNION

In the Lord's mind the universe lay asleep,  
Quiet and still like the waveless sea,  
There was neither light nor was there darkness,  
The smile had not come out on Nature's face

At that moment there was a commotion.  
The Lord desired. "I am one, I'll be many!"  
Out of the desire was this universe born—  
A symbol of complete consummation.

When my mind leaves its fancies and goes  
Far away, pursuing Reality,  
It discovers the universe in happy union  
And the song of joy filling the whole world.

The river flows for union with the sea,  
The cuckoo sings in melodious tunes,  
Each thing trembles with the touch of union  
And flowers scatter the fragrance of love.

My three-stringed lyre sings by itself  
And the sound rises to the fullest pitch.  
How long shall I remain apart in the dark?  
Awake! and let the Kundalini\* rise.

Willing communion He sends His constant call  
From the Sahasrara,\* saying, 'Come to me!'

---

\*'Kundalini' is the coiled (snake-shaped base of power) and  
\*'Sahasrara', the thousand-petalled (lotus, the supreme seat of power) according to Tantra (the literature of the Shakti cult).



Do take me away, I can't stay longer !  
I wont be here any more, I ll go there.

There I shall sing the ceaseless song of meeting,  
There I shall sleep and rise in communion,  
And I shall tell Him tales of endless friendship,  
And be for ever held in ties of union.

I am living with the hope of this union.  
Come my Lord, my Treasure, come to me once !  
Take away all that Thou hast ever given me,  
And give me union with Thee alone.

---

## SING THE NAME OF HARI

Your delusion will go, you will gain peace  
If you call Him with the whole heart.  
His glory outshines the lustre of the rising sun.  
And the tender beauty of the full moon.  
Birds sing of it in the leafy bushes.  
Make Him your life's goal, your sorrows will come to  
an end.

You will have no fear in the wilderness or at home.  
He is the Saviour, the Redeemer, of whom  
They speak in the Vedas and the Puranas.  
He will take you across the stormy sea of life  
Sometimes He is Krishna who plays his flute  
from the Yamuna's bank,  
Sometimes Vishnu who fights demons with his wheel  
and destroys the foe.

Look, life passes, no time is left ! Leave selfish quests  
And seek His grace ! you will attain Him with ease.

---



## PRAYER

Shall I for ever remain in this darkness ?  
Shall I always be groaning in pain ?  
Shall I eagerly look for Thy coming  
And keep sitting, hoping against hope ?

Many a day and night have passed  
And many a month and many years;  
And as they come and go they laugh  
At me and my most miserable plight.

My mind still wanders aimlessly,  
That is why my Beloved does not come.  
I cannot snap the bond of desire,  
And so Thou hast not filled my mind and soul !  
I could never bring myself to say  
'I want Thee, Lord ! and want nothing else !  
Or perhaps when I said I wanted nothing  
I wanted pleasure. So Thou hast left me.

I have heard people say that without  
A fixed mind one can never approach Thee,  
That it is madness to hope to win Thee  
Unless the mind is bent on one sole aim.

I wonder at thy vagaries, O Mind !  
Countless are the things thou wouldst have :  
Fame today, tomorrow pleasure, then love !  
Now I would be a poet, a rich man, a scholar !

When I was stricken with a dire disease,  
In pain I cried, 'I want Thee, O Lord !  
Thou sentest the cure and with it pleasures;  
The disease left me, but Thou too wast gone.  
Remain where Thou art, nothing can I do.  
Jewel of the devotee's heart, I have no devotion.  
Else, I would have taken Thee prisoner  
And kept Thee day and night within my heart.  
Wherever Thou leadest me---to the highest  
Steps of realization or the lowest—  
I must follow Thee. Go ahead ! I plod on  
Weighted with the load of my desires.

Thou joy of my soul ! O gracious Rama !  
How long will these dreadful desires last ?  
Kill the Demon Desire and rid me of its toils.  
Let me lose myself, singing 'Rama, Rama, !

---



## DEATH OF EGO

Shall I not attain peace ? Shall I not be freed from the snares of attachment ?

Don't worry, you will.

Please then, tell me, how and when I shall attain peace and get complete contentment and shall think of nothing but you.

You will achieve all this when your egoism is annihilated.

How will that be ? I am determined today to destroy this self of mine. Please tell me the way and give me the strength. 'Do or die' is my motto.

Is it so ? Then listen—

यो मां पश्यति सर्वत्र सर्वच्च मयि पश्यति !

'See me everywhere and see everything in me.'—only from that will peace come and your egoism wither away.

How and where shall I see ?

See me in the five elements—earth, water, fire, air and sky, I am in them. See me in the eleven senses of yours—ears, skin, tongue, eyes, nostrils, speech, hands, feet, excretory channels, mind. See me in the five classes of sensation—sound, touch, sight, taste, smell, and in the five vayus (breaths)—Prana, Apana, Samana, Udana, Vyana.

I can't get at the root of what you are saying.

Look, whatever you see is manifest in me. Gods, demons, Yakshas, Rakshas, Gandharvas; men, women, beasts, birds, insects; land, water, fire, air—all are manifestations of me. So are all sounds, all forms. So are disease, sorrow, infamy; smiles, and tears, peace and unrest. friend and foe, praise and blame. There is nothing in this world except me. What, you look surprised? You are all in all. Oh, what joy.

All that I see, all that I hear is you; the entire universe is in you. There is nothing but you. Though I have not yet been able to see you everywhere, yet I am feeling a profound sense of peace.

Yes, I am everything. I am the seven steps of the Logician; the central concept of the Vaisheshika, the twentyfour propositions of Sankhya. I am Purusha. The self-control, discipline, body-poses, deep-breathing, withdrawal from the world, meditation, concentration and final absorption—all these, spoken of by Patanjali, are in me. I am the Brahman of the Upanishads, the Supreme Self (Atman) of Yoga, the Absolute of the Vedanta; I am Rama, I am Krishna. I am the devotee and also the devotionless—I am Shakti and Shakti, I am Krishna as described in the *Bhagavata*, Rama of the *Ramayana*, Durga (Chandi) of *Devi Bhagavata*, Shiva of the Shaivas, Surya of Sun-worshippers, Ganesha of the Ganapatya cult, Vishnu of Vaishnavas.

What a bliss! All complications have been resolved. Do tell me more.



I am Christ, I am Christian, I am Moslem, I am Brahmana, I am Pariah, I am contradiction of contradictions, synthesis of syntheses—I am in every atom of existence. So you cannot hate anything, as that would be hating me.

Oh, what bliss ! Please tell me how my present state of mind will persist.

खंवाबुमग्निं सलिलं महीं च,  
ज्योतीषि सत्त्वानि दिशो द्रुमादीन् ।  
सरित् समुद्रांश्च हरेः शरीरं,  
यत् किं च मूतं प्रणमेदनन्यः ॥

—*Srimadbhagavata.*

All the manifest world is permeated by me. Bow to me with that image in your mind. This will kill your ego. Bow now, bow.

चेतसैवानिशं सर्वभूतानि प्रणमेत् सुधीः ।  
ज्ञात्वा मां चेतनं शुद्धं जीवरूपेन संस्थितम् ॥

—*Adhyatma Ramayana.*

Think of me as pure consciousness in all living beings and bow to me with your mind and when in this way you will become a supreme devotee of mine you will be able to bow to me with your body.

विसृज्य स्मयमानान् स्वान् दृश ब्रीडांश्च दैहिकीम् ।  
प्रणमेद् दंडवद् भूमावाश्वचांडालगोखरम् ॥

—*Srimad Bhagavata.*

Your friends will jeer at you. Let them do so, but leave off saying, 'I am a Brahmin, I am a Pariah'. When you have done so, you will be able to salute all living

beings, realising that I am present in them. This salutation is the way to annihilate the ego. When you lose yourself with this salutation, you will feel—

अहं हरिः सर्वमिदं जनार्दनो  
नान्यत् ततः कारणकार्यजातम् ॥

(I am Hari and all these are Janardana. Cause and effect are not separate from Him).

इहङ् मनो यस्य न तस्य भूयो ।  
भवोद्भवा द्वन्द्वगदा भवन्ति ॥

(He who has attained this mental state does not feel worried with the duality of pleasure and pain).

I have now got the medicine to kill the ego—My salutations to Thee ! O Rama, I salute Thee from in front and behind, from above and below, from all sides.

Yes, salute, keeping this in mind that, as you salute, you also utter the Name of Rama. While uttering the Name, associate with it all that you see, that you hear; all that attracts you and that repels you. Utter the name and salute.

Try and see. You will do it.



## 'I AM THINE'

Tell me, tell me, those honied words again—  
'I exist, I am with thee, I am thine !'  
Let their music be played on my heart's lyre  
So that I may lose myself in the ecstasy.

When in the confusion of endless desires  
My mind, tired and lost, wails out in despair,  
May I in that dark hour be thrilled to hear—  
'I exist, I am with thee, I am thine !'

I struggle to keep the time of my song,  
But fatigue and frustration wear me down.  
Come Thou to me then, tell me with a smile—  
'I exist, I am with thee, I am thine !'

When I run away like mad after fame  
And gain and pleasure, forgetting myself,  
May then Thy quiet voice whisper in my ear—  
'I exist, I am with thee, I am thine !'

My heart will bleed under the lashes of poverty;  
I will cry in pain, forgetting Thee.

Come then, my Friend ! and tell me with a smile—  
'I exist, I am thine and thou art Mine !'

When kinsmen and friends will turn away from me,  
Fearing I would be asking them for help,  
May Thou, my heart's Treasure ! my Lord ! affirm—  
'I exist, I am thine and thou art Mine !'

The elders will find me useless and say  
I am beast-like and beastly in my wit.  
But then, O Jewel of my soul ! proclaim—  
'I exist, and am thine, I am thine !'

Some will revere me as a holy man,  
And some revile me as ungodly,  
But tell me, Hari ! my heart's sole Treasure !  
'I exist, and am thine, I am thine !'

If bad luck would have it that like a moth  
I rush to burn in beauty's flame, then, Lord !  
Appear before me at that hour and say—  
'I exist, thou art Mine and I am thine !'

When, sick of serious illness, I shall  
Lie in my bed and weep out my sore heart,  
Then, be Thou present before me to say—  
'I exist, thou art Mine, and I am thine !'

The bird of life will be fast flying away  
From its cage of flesh. May Thou tell him then,  
So that he may hear Thee before he leaves—  
'I am thou, thou art I; thou and I are one !'



I can't say how I became what I am,  
What caused the parting between Thee and me.  
May the truth dawn upon me as Thou sayest—  
'I am thou, thou art I; thou and I are one !'

As man sees man, so it has been my most  
Cherished desire to see Thee face to face.  
My hope remains unrealised, but say—  
'I exist, I am in all, I am all !'

O ye who have lost your true selves, listen  
To the words resounding in the earth and sky:  
'Fear no more, fear no more, never fear.  
'I exist, I am in all, I am all.

## VI

नारायणेति नरकार्णवतारणेति ,  
दामोदरेति मधुहेति चतुर्भुजेति ।  
विश्वम्भरेति विरजेति जनार्दनेति ,  
क्वास्तीह जन्म जपतां क कृतान्तभीतिः ॥

(Whoever meditates on all these Names of Mine, has neither the pangs of birth nor the fear of death). Sing my Name.

All right ! But my tongue will mechanically say, "Har i Hari, Narayana Narayana", and the mind wander on other thoughts; is there then, any efficacy in that prayer ?

Surely, there is.

How is that possible ? My mind is hovering round many things, and my tongue is only mechanically uttering the Name—this surely will not have any effect.

Who says that ? I have always stated that without meditation, revelation does not take place and without recourse to the singing of the Name, meditation cannot come. None can wait for the moment, when the mind will be God-conscious and then start uttering the Name. You carry on singing the 'Name' amidst diversions, and you will attain what you want.

प्रमादादपि संस्पृष्टो यथानलकणो दहेत् ।

तथोष्ठपुटसंस्पृष्टं हरिनाम दहेदधम् ॥

—*Kashikhanda*

A spark of fire, even if it by mistake comes into contact with something combustible, will burn it out; similarly this Name, by simple contact of the lips and tongue, destroys all sins. Therefore the question of meditation does not arise. Even by simple pronouncement, it gives strength.

अनिच्छयापि दहति स्पृष्टो हुतवहो यथा ।

तथा दहति गोविन्दनाम व्याजादपीडितम् ॥

—*Padmapurana*

As fire burns even when one unwillingly touches it, similarly the Name, even being unwillingly uttered, burns out sin.

अज्ञानादथवा ज्ञानादुत्तमलोकं नाम यत् ।

संकीर्तितमघं पुंसो दहेदधो यथानलः ॥

—*Sri Bhagavata*

—As fire burns wood, so the great Name, uttered knowingly or unknowingly, burns all sins. Even if



one utters the Name by way of sign or joke, one attains eternal bliss. Sing the Name whether or not you have devotion, or renunciation. Only sing the Name—you will become free from all fear.

कुरुक्षेत्रेण किं तस्य किं काश्या पूष्करेण वा ।

जिह्वाग्रे वनते यस्य हरिरित्यक्षरद्वयम् ॥

—*Skandapurana*

Just see, in the above verse, there is no mention of memory; if you have the Name on the tip of your tongue, all the sacred places like Kurukshetra, Varanasi, Pushkar become redundant. If you remember God and sing His Name, good; if you cannot, then only sing the Name.

परिहासोपहासाद्यैर्विष्णोर्गृह्णन्ति नाम ये ।

कृतार्थास्तेऽपि मनुजास्तेभ्योऽपीह नमो नमः ॥

—*Sri Narayanavyupastva*

—Even those who jokingly or jeeringly utter the Name, achieve the object and are to be revered.

एतावतालमवनिर्हरणाय पुंसां ,

संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।

त्रिक्रुश्य पुत्रमयवान् यदजामिलोऽपि ,

नारायणेति म्रियमाण इयाय मुक्तिम् ॥

*Srimad Bhagavata*

—Singing of me and my Name, is enough to remove the sins of an individual. Ajamila remembered his son and uttered the Name and attained liberation. Even without contemplation, the efficacy of uttering the Name remains intact. Ratnakar (the previous name of Valmiki —who wrote the *Ramayana* and was a robber in his

earlier days) became a saint by uttering the name of 'Rama' inversely as Mara Marā.

अवच्छिन् स्मरणं विष्णोर्वह्वायामेन विध्यति ।

ओष्ठस्पन्दनमात्रेण कीर्तनन्तु ततो वरम् ॥

*Vaishnava-chintamani*

Meditation on me for dissolution of all sin is an arduous task; whereas in the singing of the Name, the very movement of lips dissolves all sins. Singing of the Name (Kirtana) is, therefore, superior to meditation which depends on self-discipline. This Kirtana or singing of the Name is very simple to practise. Like Meditation in Satya Yuga, Rituals and Sacrifices in Treta Yuga, service in Dwapara, the singing of the Name is the way to divine bliss in Kali Yuga.

स्वप्नेऽपि नामस्मृतिरादिपुंसः

क्षयं करोद्याहित पापराशेः ।

प्रयत्नतः किं पुनरादिपुंसः

प्रकीर्तिते नाम्नि जनार्दनस्य ॥

*--Itihasottama*

—When sins are forgiven even by singing the Name in a dream, then a conscious effort in singing the Name will surely redeem a man from all sins; there is no wonder in this.

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।

अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥

*--Srimad Bhagavata.*



The patient is unconscious ; he is not aware of the efficacy of the medicine. At this stage, the best of medicines without paying any heed to the patient's faith in it acts of its own; similarly, the medicine in the form of the Name has its miraculous effects. Whether the patient suffering from the disease of worldliness understands it or not he is cured by the potency of the medicine viz. singing of the Name. The singing of the Name will have its effect whether you like it or not. Have you not heard—

श्रुतं संकीर्तितं वापि हरेराश्चर्यकर्मणः ।

दहत्येनांसि सर्वाणि प्रसंगात् किमुभक्तितः ॥

—*Itihasottama.*

(Hearing the name or singing the Name incidentally, removes all the sins of an individual. There is no doubt that sins will be removed if the Name is sung with devotion and faith.)

Are you not absolutely convinced about the efficacy of the Name. Well, even if you are not convinced, still sing the Name ? whether with devotion or devoid of devotion, consciously or unconsciously, in any state of mind or body. I hereby assure you, he who sings the Name is freed from fear, he transcends the mortal existence, even though he does not leave the mortal world.

नव्य नव्यं नामधेयं मुरारे

यद् यच्चैतद् गेयं पीयूषपुण्ड्रम् ।

ये गायन्ति त्यक्तलज्जाः सहर्षं

जीवन्मुक्ताः संशयो नास्ति तत्र ॥

—*Naradiya Purana.*

Sing the glorious and melodious Name of Hari.

## VII

प्राण या प्रयाणपाथेयं संसारव्याधिभेदजम्  
दुःखशोकपरित्राणा श्रीरामेत्यश्वद्वयम् ॥

Listen. My name is your support in the journey of life. Sing the Name. Today you are alive but you will not be alive for ever. A day will come when your senses will cease to function and life will leave the corporeal frame, and the mortal remains will be either devoured by jackals or burnt to ashes. If you do not obtain the means of support for the journey, then you are doomed. From this moment earn the means—sing the Name, let your whole system utter the words 'Rama, Rama' and 'Hari, Hari'. This is the best means of leading you to the right path of life. Your wealth, your wife and children will not go with you. While there is still time, sing the Name and obtain what is most worth your while in life. Don't follow too many paths to the higher life, better stick to one—the singing of the Name—this will be the best of your attainments. You need not be proficient in all the scriptures.

किं करिष्यसि सांख्येन किं योगै नरनायक ।

मुक्तिमिच्छसि राजेन्द्र कुरु गोविन्दकीर्तनम् ॥

—*Garudapurana.*

(O King, why do you worry about Sankhya or Yoga? If you want Mukti, sing the Name of Govinda).

Could you tell me why you have compared this existence to a disease?



Surely, this worldly existence is a disease. As a disease has various symptoms, so has this material existence: craving for wealth, for position, for fame, for health, for family, for worldly peace and comfort. The remedy for this disease is only the singing of the Name. All the Devas and sages—Shiva, Brahma, Vyasa, Valmiki, Narada—fully tested this cure, took it and were free from disease. One who partakes of this elixir attains perfect health. Therefore, drink the elixir of the Name and your ailments will be cured. You are diseased—you are constantly crying for wealth and for honour, and therefore I ask you to chant the Name.

How do you know that I am always crying for wealth and health?

You may not say this aloud, but they are uttered in your mind. Leave the study of Sankhya or Vedanta, have recourse to devotion only and take a deep plunge into the glorious sea of Name and see the result. All the light of knowledge will spontaneously shine on you. The letters constituting 'Rama' are the best ever known medicines to cure all these diseases.

Well, I just sound the Name in my mouth and all my sorrows disappear :—how is that possible?

Why not? The concept of sorrow and suffering is a result of delusion and ignorance. The constant singing of the Name will dispel this darkness of delusion and your sufferings will cease.

What is this Avidya or ignorance?

अनित्याशुचिदुःखानामात्मसु नित्यसुखं तदख्यातिरविद्या

—*Patanjali.*

(Avidya or ignorance is the attribution of eternal existence to what is transitory, of purity to what is impure, of happiness to misery, of self to what is not self).

The concept that I am my body is ignorance, and this gives rise to suffering. When one takes the Name constantly this delusion goes away. Then the cause of suffering is removed.

As you go on constantly singing the Name, the knowledge will be revealed to you that your physical being is not your true reality. And once this knowledge has dawned upon you, you will forget all sorrows. So do not waste any more time. Those who sing the Name will reach the same goal as the wise man or the Yogi.

जपतः सर्ववेदाश्च सर्वमन्त्राश्च पावति  
तस्मात् कोटिगुणं पुण्यं रामनाम्नैव लभ्यते ।  
प्राणप्रयोगसमये रामनामं गृह्यन् स्मरेत्  
स भित्वा मण्डलं भानोः परधामाभिगच्छति ॥

—*Padma Purana.*

(Thus says Lord Shiva to Parvati: "O Parvati! The efficacy of uttering the Name of Rama is a million times more than the study of all the Vedas and chanting of all the hymns. He who remembers the Name of Rama even once at the time of his death reaches Vaikuntha. Now realise this: it is not the Yogi alone, who attains Vaikuntha; even an ordinary being can do so.



So practise 'Rama Nama'—whether consciously or unconsciously, in any sort of mental or physical state. All will be well. Say again and again : Rama Rama Rama Rama; repeat.

Sri Rama Rama Sita Rama Sita Rama.

### VIII

मधुरमधुरमेतन्मंगलं      मंगलानां ।  
सकलनिगमवल्लोसत्फलम् चित्स्वरूपम् ॥  
सकृदपि परिगीतं हेलया श्रव्यया वा ।  
भृगुवर नरमात्रं तारयेत् कृष्णनाम् ॥

—*Prabhasha-khanda*

Why are you silent ? Sing the Name, sing the Name. The name of Rama or the name of Krishna is sweeter than the sweetest of things. If you keep anything sweet on your tongue after some time, it becomes tasteless. But the name of Krishna or of Rama becomes sweeter, goes deeper down, is assimilated and purifies the whole being. In the first stage keep it on the tongue. It will then ring in the Madhyama (middle scale) and gradually it will rise to the Sahasrara (the supreme seat of the Spirit). And this *japa* in the Sushumna (a passage within the body for the movement of the Spirit) will arouse the Kundalini (coiled power) and your whole system will be thrilled with every breath and the excessive body-consciousness will melt away. This will gradually open the gates to the memory of your previous births and the curtain will be lifted. The soul will arise and shed the pride of body. And the delight in the Name will increase a hundred-fold

You will find an ever-increasing non-attachment to desire, to worldly wealth, to wife and children, and through this non-attachment there will be more sweetness in the Name and you will be led to the realm of vision, first of corporal form, then of radiance, and then of a point. Finally, as sound, the name will lead you to the ocean of love. Once you dive deep into the ocean of the Name, the attainment of the supreme state is inevitable.

How encouraging ! I utter the Name Rama and attain the supreme state of spiritual realization ! I must go and give this message to suffering humanity.

That is precisely the reason why I am asking you to sing the Name. Now you understand why it is sweeter than sweetness itself ! Not only is it sweeter, it is the bliss of blisses.

When a man performs pious acts he attains heaven but is again reborn after the fruits of the good acts have been fully enjoyed. But by singing the name this rebirth is no longer to be suffered—one will be freed for all times.

कलेर्दोषनिघे राजन्नति ह्येको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तबन्धः परं ब्रजेत् ॥

—*Srimad Bhagavata*

—In this Kali-yuga which is filled with evils there is one great virtue—that by singing the Name people are freed from the bondage of life and death and attain the supreme goal. So I respect that the Name is the bliss of blisses.



The Name is the perennial fruit of the Veda. It carries spiritual awareness. You have become materialistic in the company of this material body of yours. Associate with the Name which is spiritual, and regain your spiritual self. If after hearing me you have not been able to develop faith in the singing of the Name, then, sing the Name even without faith and I shall redeem you from misery.

सांकेत्यं परिहास्यं वा स्तोभं हेलनमेव वा ।

वैकुण्ठनामहणमशेषाघहरं विदुः ॥

—By uttering the Name even as a sign or jokingly or disrespectfully, endless sins are destroyed. Why, then, should you remain silent ? In respect of the name there is no difference between the grown-up person and the child, between man and woman. All can sing the Name and all should, for crossing the sea of sorrow and suffering.

Surely I will sing the Name : Hare Rama Hare Rama Rama Rama Hare Hare.

## IX

Sing the Name—whosoever sings the Name earns my blessings. In Kali Yuga the uttering of the Name constitutes Tapasya or austerity.

Does it ?

Yes,

तथा चंत्रोत्तम लोके तवः श्रोहरिकीर्तनम् ।

कलो युगे विशेषेण विष्णुप्रोत्ये समाचरेत् ॥

—Skanda Purana.

The man with attachment finds it extremely difficult to act for my pleasure. He is incapable of forsaking attachment, and still wants to win my pleasure. For him singing the Name is the best way. In this Kali Yuga taking the name is Tapasya (austerity).

But please consider this—that in the storm and stress of day to day existence, the singing of the Name is very difficult.

I understand—but it is the evil of the age we live in—this Kali Yuga. It makes everybody restless and produces all sorts of outrageous conduct to lead people to their ruin. Ultimately it turns men into beasts. But I say, don't despair. In spite of all this, there's one thing that can save you—the singing of the Name. I have said as Suka in *Srimad Bhagavata* that by chanting my Name people attain freedom. If you are not capable of following and practising all the difficult exercises like Yama (control), Niyama (regulation), Asana (static poses), Pranayama (deep breathing), Pratyahara (withdrawal), Dhyana (meditation) and Dharana (concentration), don't be afraid of the sharp-fanged Serpent of Kali. By chanting my Name, this Serpent of Kali will be reduced to ashes as the Skanda Purana says—

कलिलालकुसुपस्य तीक्ष्णदंष्ट्रस्य मा भयम् ।

गोविन्दनामदात्रेण दग्धो यास्यति भस्मताम् ॥

If you are constantly chanting My Name, you will be naturally led to Dhyana (Meditation). Look up *Srimad Bhagavata* :



कृते यद्द्वयायतो विष्णुं त्रेतायां यजतो मखैः ।  
द्वापरे परिचर्यायां कलौ तद्हरिकीर्तनात् ॥

(Meditation of Me in Satya Yuga, performance of rites and sacrifices in Treta Yuga, serving in Dwapara and chanting the Name in Kali Yuga—all have the same result and beneficial effect).

Don't lose hope ! You are upset because you can't meditate. But recite the Name and I shall do everything for you. Too much craving for pleasure, and restlessness are peculiar to Kaliyuga. Recite the Name and I shall take you back to Dwaparayuga where you will pray by serving Me. I shall then take you to Treta Yuga where you will perform sacrifices to worship me. Thereafter I shall take you back to Satya Yuga and confer on you the power of meditation—of gross meditation, subtle meditation, meditation on the Light, and meditation on your true Self.

But so long as you are in a Kali Yuga, you must pray by chanting the Name. For when your mind is turbulent how can you study and meditate ? Recite the Name and the tired mind will have its rest and become fit for contemplation. Don't think that the reciting of the Name, suited to a lower plane of spiritual progress, is contemptible.

You are the children of the Immortal. Shed no more tears but sing the Name. The evil effect of evil deeds must wither away and then only can pure knowledge and love come. I will purify you, you only call the Name.

हरिनामपरा ये च घोरे कलियुगे नराः  
त एव कृतकृत्याश्च न कतिर्बाधते हि तान् ।  
हरे केशव गोविन्द वामुदेव जगन्मय  
इतारयन्ति ये नित्यं नहि तान् बाधते कलिः ॥

—*Brihannaradiya Purana.*

Your mind is now in Kali Yuga, so it is at cross purposes with itself, and does not know whether it is going right or wrong. Go on uttering the Name and your mind will travel back to the previous ages—to Dwapara, Treta and Satya. Only say :

हरि केशव गोविन्द वामुदेव जगन्मय ।

By constantly singing these names you will rise to the realm of thought and ultimately merge yourself in me. In this Kali Yuga only recite the name of Hari :

Hare Rama Hare Rama

Rama Rama Hare Hare.

X

Recite the Name.

No, I shall not recite any more. If I cannot get out of my bestial self, after chanting the Name, then, what is the use? I have prayed so much, but my attachment remains, my desires and cravings are unchanged. Only saints benefit by chanting the Name, but not small people



like me. All that people talk about the power of your Name is sheer flattery. You have no mercy on me. If you had, you would have bestowed your kindness on me and I would have achieved something. You are most unkind. I have, therefore, decided to drown myself in the (river) Bhagirathi, my Mother. She will give me all solace.

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Oh I see ! Who is this Mother Bhagirathi ?

You mean to say, she is also another manifestation of yours ! That is the tragedy; wherever I go and whichever way I look, you are seen everywhere.

Have you lost faith in the Name ?

Please leave me alone, I am completely disillusioned and I don't believe you any more.

What, have you forgotten the efficacy of the Name ?

नाम्नोऽस्य यावती शक्तिः पापनिर्हरणे हरेः

तावत् कर्तुं न शक्नोति पातकं पातकीजनः ॥

—Brihad Vishnu Purana.

(None can commit sins to that extent which cannot be forgiven by uttering My Name. I sing the Name always: There will be no more inclination left in you to commit any sin. If you ever stop, during these recesses material enjoyment will distract you, and deluge you; so never stop. You take the Name, become happy, and then give it up. You take it again when you are in misery. How

can you hold me to you by this method? If you want to abide by me and attain me, then you must constantly sing the Name. Haven't you heard :

तन्नास्ति कर्मजं लोके वाग्जं मानसमेव वा ।

यन्न क्षपयते पापं कलो गोविन्दकीर्तनम् ॥

—*Skanda Purana.*

(There are no sins originating with action, speech or thought, which cannot be washed away by the singing of the Name). Then, why are you afraid? Until you attain mental concentration sing the Name, and tranquility will come and all sorrows will end. Take, for example, a ball of iron. When it is kept in the fire, it can burn like fire after some time. But once it is taken out, it again gets back its original quality. Your mind, as a result of birth and rebirth and karma, has become like a ball of iron. So long as you keep it in the flame of the Name, it glows like fire itself, but if you remove it from the flame of the Name, it will again become dead and cold. Therefore don't remove your mind from the flame of the Name.

How long shall I keep my mind in the flames of the Name

Why must you remove it? All right, you can do like this. Keep your iron-ball mind in fire (Name) till it becomes steel. Then make a fine sword out of this and cut the Gordian knots of the ego and attachment. You will then attain freedom and have union with me. Sing the Name—how long can sin remain?



श्वादोऽपि नहि शक्नोति कर्तुं पापानि यत्नतः

तावन्ति वावती शक्तिविष्णो नमिनोऽशुभक्षये

—*Itihasottama.*

(Even the man living on dog's flesh, cannot with all his efforts accumulate so much of sin as my name will not wash away). Why are you forgetting all this? Don't worry and don't doubt. It is just a temporary deviation from the right path. Call out the Name of God regardless of pain and pleasure, disease and sorrow. Your own little self will cease to exist as you go on chanting the Name; why, then, do you ever think of your sins? Chant the name every moment of your existence.

न नाम सदृशं ज्ञानं न नाम सदृशं व्रतम् ।

न नाम सदृशं ध्यानं न नाम सदृशं फलम् ॥

न नाम सदृशस्त्यागो न नाम सदृशः शभः ।

न नाम सदृशं पूष्यं न नाम सदृशी गतिः ॥

—*AdiPurana.*

Do you now realise the power of the Name?

How strange! So long as I am in your presence, I am all right, but whenever I am away from you, I feel lost and bewildered. So I talk all sorts of things. Don't be angry with me.

I shall become angry if you stop chanting the Name.

No no—I am chanting :

Hare Krishna Hare Krishna Krishna Krishna Hare  
Hare

Hare Rama Hare Rama, Rama Rama Hare Hare.

## XI

Are you calling me ? I have come,

Sit on the throne of my heart.

Well, sing the Name. I enjoy the singing of my Name.

Very well: Sita Rama Sita Rama, Hare Krishna Hare Rama.

Look, my disciples are dearer to me than all else. I don't love Lakshmi or myself that much.

I yearn to become a devotee.

Than become one.

Tell me the way.

You will become one, if you chant My Name every moment. I have said elsewhere, that in the Kali Yuga, singing the Name is the supreme ritual: whosoever sings the Name, attains me. Singing of the Name is the simplest and safest way to attain me.

There is no possibility of any mistake here. Your love will express itself through thrills of joy, through tears, through raptures, tremblings, sweat & physical excitement, all of which will lead you to me through an elation of the spirit. This is the path of love, strewn with delight. One finds it from the day one begins to tread this path.

I quite understand this but sometimes I feel upset.

Look, if one eats one thing daily, one loses its relish.



That is why I sometimes do not respond to your call, and watch the fun. When you become restless and miserable, I quietly come and touch you:

So, to find no relish in the Name is due to your fun ?

Yes, everything is my play. But, listen. The devotee is always protected by my Sudarshana Chakra and my emissaries.

Will you tell me if you can hear all my cries ?

You make me laugh ! I reside in you, don't you know this ?

Oh yes—but as sometimes I lose touch with you I think that you are away from me.

Listen, whenever and from wherever you call me, I hear that and all the devotees like Narada, Vyasa, Suka and others hear. I cannot resist that call—I come running to you.

But how is it that I don't get to know about it ?

Because, at the moment your tongue goes on uttering My Name, you think of something else and don't see me even if I come. I return finding you engaged otherwise.

Do you take so much trouble for me ? Love me so much ? Kindly turn away all worldly thoughts, kill my desires with kindness and make me live with your Name alone. Tell me when I shall do so.

I have already said and I repeat again—it will happen when your tongue utters the Name continuously.

Well, do the cries from the dry throat of a non-devotee not reach your ears ?

Look, if an ant touches the ocean with its tiny feet, it creates a subtle stir in the waters. Similarly, if a call rises anywhere in the world it creates a stir throughout the Universe and I hear it. And it creates a stir not only in Me but also in the hearts of devotees all over the world.

However faint the call of one who takes the name, it vibrates in the zealous hearts of all devotees. And a stream of bliss pours from them on his head. His sin wears away, he is filled with love and his throat remains no longer dry. Look, fire burns a thing even if it has been thrown on it by fun, medicine works on a patient even if he remains unconscious. Similarly does the Name work. If a man singing the name is found to be engaged in an evil act, it is because he is induced to do it by the *Karma* of his past birth. But this does not mean that when, being led by the good acts of his past lives, a man lives a life of devotion singing the Name, his efforts will be fruitless. I wash away all his sins and make him pure.

Well, is it clearly stated in the Shastras that, even when uttering your Name casually, one can attain you ?

Yes. Listen:

सांकेत्यं परिहास्यं वा स्तोमं हेलनमेव वा ।  
बैकून्ठनाभग्रहणमशेषाहरं विदुः ॥  
अजानादथवा जानादुत्तमश्लोक नाम यत् ।  
संकीर्तितमघं पुंसां दहेदघो यथानलः ॥



यथागदं वीर्यमुपयुक्तं यदृच्छया  
अजानतोऽप्यत्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥

*Srimad Bhagavata*

प्रमादादपि संस्पृष्टो यथानलकणोदहेत् ।  
तयोष्ठपुठसंस्पृष्टं हरिनाम दहेदघम् ॥

See, as a result of the acts of the previous births, man is born with good and evil traits. Hence suffering is bound to come. Without caring for these misfortunes, if you can stick on to the Name, then only you are the real hero. These Shastras or precisely this uttering of the Name is the beacon light in this world-wilderness. Keep your attention fixed on this light and you will never lose the way. Whatever else is required, I shall bestow on you. Whenever people take refuge in me, I give them that enlightenment through which they find me. Whenever one sings my Name, I enter this heart and remove his sins which hinder his union with me. My child, you call out the Name in any way you can, and I shall be ever with you.

Are you gone ?

No. Go on chanting.

## XII

Rama Rama Sita Rama ! I want to drink this elixir of Name continuously. I am perfectly sure, I shall attain the Supreme Reality, if I utter the Name. I have discovered

that for one like me there is no course open except this. Still, my Lord, sometimes I waver, I cannot concentrate on you. Grant me that blessing by which I can lose myself in the name. O Yadunatha, O Raghunatha, O Sita-Natha, O Saviour of the humble, Lord of my life, be kind and make me yours.

सर्वे नश्यन्ति ब्रह्मांडे प्रभवन्ति पुनः पुनः ।

न मे भक्ताः प्रणश्यन्ति निःशंकाश्च निरापदः ॥

Don't be afraid, my son ! My devotees never perish. All may decline and get destroyed but not my devotees. One will worry only till he is firmly attached to me. He is forever freed from worries when he says, "I am Thine" and takes refuge in me. Whenever one takes his sole refuge in me I save him from all evil. Don't fear. I am going ahead making the path clear for you. Take, then, the Name and follow me. One who resides in me, is not afraid of anybody, not even of Yama, God of Death:

भजनं भवबीजानामजनं सुखसम्पदाम् ।

तजनं यमदूतानां राम रामेति गर्जनम् ॥

Come along, shouting the Name of Rama. The Karma of previous lives, that makes release from repeated births and deaths impossible, will be brushed aside by the Name. Take the name—in any posture or pose, in any state of mind, in pain or in joy, in prosperity or in poverty, in solitude or in the crowd. All these contradictions will melt away. Start right now.



Yes, I will only take the name-always and for ever.

Rama Rama Jaya Rama

निन्दन्तु बान्धवाः सर्वे त्यजन्तु स्त्रीसूतादयः ।

जना हसन्तु मां दृष्ट्वा राजानो दंडयन्तु वा ॥

सेवे सेवे पुनः सेवे त्वामेव परदेवते ।

त्वत्कर्म नैव मूचांमि मनोवाक्कायकर्मभिः ॥

—Let friends find fault with me. Let wife and children leave me, let people laugh at me, let kings penalise me. Yet, Highest of the high, I will serve you, I will not give up your service, rendered with body, mind and words.

Raghupati Raghava Raja Ram

Patita pavana Sita Ram

(Glory to Sri Rama, the Scion of Raghus, King. the Saviour of all Sinners, and the Beloved of Sita!)

### XIII

Chant the Name.

हरेर्नामि हरेर्नामि हरेर्नामैव केवलम् ।

कलो नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा

‘Recite the Name of Hari, the Name of Hari, the Name of Hari ! That is the only way left to people in this Kali-yuga.’

Why have you told the Name thrice ?

I tell you the much repeated truth that singing my Name is the only means of salvation. The Name can save you from the three Gunas (qualitative states of being) - Sattva, Rajas, Tamas. When you are under the spell of Tamas, laziness, drowsiness and delusion will envelop you. If you take my Name, then the darkness will disappear and you will be able to meditate on me. When you are under the spell of Rajas, the symptoms will be mental disturbance, struggle for material gains, suffering, worrying about your disease, and greed for fame. If you take my Name, these symptoms will fade away. You will get the clarity of vision for worshipping me. Even when you are under the influence of Sattva and follow your own spiritual path, the silent repetition of sacred words, worship and study—even then you should chant my Name, so that you go beyond the three Gunas and reach the supreme state of God-realisation. One who is attached to the Name triumphs over all the three Gunas—that is why I uttered the Name thrice.

Your restlessness is the result of your deeds in past lives. There are evil deeds of this life too, which take you away from the right path. Take my Name and you will triumph over this life and there will not be another birth in the future. Further, you will be freed from the consequences of the evil deeds of your childhood and your youth and your later life, if you take the Name. Hence I uttered the Name of Hari three times.

Kshiti (Earth), Ap (water), Tejas (Fire) Marut (Air) and Vyoma (Ether)—these five constituents of matter which make your gross body; the five Pranas (Prana, Apana, Samana, Udana, Vyana), the mind (Manas), the



higher intellect (Buddhi) and the the ten senses which make the subtle body, born of matter, but detached from the five elements; and your functional body enveloped in ignorance; —these three have clouded your real Self. Speak out the Name and they will be removed and you will be free from limitations (upadhi). Hence I have taken the Name thrice.

By taking my Name, the three states—consciousness, dream, and deep sleep (jagrata, svapna, susupti)—can be overcome and the fourth state of the perpetual awareness of Supreme Reality attained. Therefore I said 'Hari' thrice.

If you constantly utter my Name, then, all the three worlds—earth, firmament and heaven (bhu, bhuva, svah) —will be conquered by you. Hence I said 'Hari' thrice.

नाश्रुक्तं क्षीयते कर्म कल्पकोटिशतैरपि

—Evil acts that have not been suffered for do not wear away even in millions and millions of years. But don't despair by hearing these words. The cumulative Karma (acts) of all the myriads of past lives, of the present life and of all future lives, I will wipe out if you only take my Name, only the Name. Hence I uttered the Name of Hari thrice.

If you take the Name, then, all the three stages of spiritual development (*vaikhari. madhyama, pashyanti*) will be crossed by you, and you will reach the Supreme

(Para) stage where you will stay for ever. So I uttered the Name of Hari thrice.

Listen. The primary vibration in the universe is Pranava, the sound of Om, my favourite name, which alone rises through Sushumna, subtle channel in the body, according to Yoga, that reaches to the seat of the Supreme. Om is a combination of three sounds—*a, u, m*—signifying Creation, Preservation and Dissolution, which indicate the manifestation of my nature on the relative plane (*tatastha*), whereas my true Self is Brahman which is Truth, Knowledge, Infinity (*satyam jnanam anantam brahma*). To enable you to go beyond Creation, Preservation and Dissolution, I have told you thrice that taking the name of Hari is the only way. If you constantly repeat the Name of Hari, then, my true Self—Truth, Knowledge, Infinity—will be revealed within that Name. Then you will by yourself obtain the primary mantra and utter it in silence and lose yourself in my Being.

So much of significance lies in that small verse of yours ?

Yes, and there is much more. Do you know about the three kinds of suffering—the suffering that affects the spirit (*atman*), the suffering that is sent, and the suffering that has a material cause (*adhyatmika, adhidaivika adhibhautika*) ?

Yes, I know them too well. I have been suffering from them since my birth and, as no one could give me relief, I have taken refuge in you.



It is to put an end to these three kinds of suffering for all men that I have thrice uttered the supreme mantra. And this mantra is the name of Hari.

In Kali Yuga men suffer from disease and are incapable of austere modes of spiritual effort. The cause of the disease will be found to lie in the disturbance of the balance between Air, Bile and Phlegm (*vayu*, *pitta*, *kapha*) in the human system. To preserve the balance of these three basic constituents during all the three periods of life, I have asked you to recite the Name of Hari three times.

The vital air (*prana-vayu*) runs day and night through the three subtle channels in the body, called Ida, Pingala and Sushumna. In the Svarodaya Shastra (the treatise on the movement of air through the bodily passages) it is stated that when the air (*vayu*) moves through Ida, it is time for kind acts : when it passes through Pingala, the time is suitable for stern acts : and when the air goes through Sushumna, it is time for one to perform acts that lead to liberation. But whatever the channel through which the air passes, there is no bar against taking the Name of Hari. Hence I have said thrice that the Name of Hari is the only way left to people.

Those who can purify themselves through the three types of Tapasya (discipline)—the discipline of the body, the discipline of the mind, and the discipline of speech, have nothing to worry about. But for people like you who are not capable of these three disciplines, I have had to say aloud 'the Name of Hari' three times.

Mind you, taking the name just once will not do, you will have to take it always, and specially at dawn, at noon and in the evening. Hence I repeated the Name thrice.

I have said the Name thrice because this Name of mine can be availed of by all the three types of devotees—the distressed, the inquisitive, and the suppliant.

So long as there is differentiation between the Knower, the Knowable and Knowledge, none will be able to know my real Self. The frequent utterance of the Name of Hari removes the differentiation between the three—the Knower, the Knowable and Knowledge. So I have said the Name thrice.

Spiritual Monists pray in three ways. There are the prayer to the Absolute (*angavabaddha*), the prayer associated with a symbolic Deity (*pratika*) and the prayer which consists in perceiving oneself as the Absolute through inner experience (*ahamgraha*). Examples of these are provided by three kinds of precepts : 'Worship Brahman', 'Worship Aditya (the sun) as Brahman', and 'I am That Brahman', respectively. In Kaliyuga one will attain the same goal as is attainable by these three ways, simply through the chanting of the name of Hari. Hence I have said 'Hari' thrice.

स्वाध्यायाद् योगमासीत योगः स्वाध्यायमानयेत्  
स्वाध्यायायोग सम्पत्त्या परमात्मा प्रकाशते ।



स्वाध्यायात् योगमासीत योगः स्वाध्यायमानयेत् ।

स्वाध्याय योगसम्पत्त्या परमात्मा प्रकाशते ॥

(Be established in Yoga through sacred study, let Yoga lead to sacred study. Equipped with sacred study and Yoga one attains the Supreme Self).

To take the name of Hari constantly is sacred study (*svadhyaya*).

Yoga depends on Pranayama (control of breath). Those who do not practise continence cannot practise the three Pranayamas, viz. Puraka (inhalation) Kumbhaka (conservation) and Rechaka (exhalation). But by taking the Name of Hari, all these three Pranayamas can be practised. Hence I have said three times, “Hari, Hari, Hari”.

Karma also is of three categories—routine work, work according to Nature’s decrees and work to achieve a desired objective. In the confused Kali Yuga, it is not practicable to observe correctly all these three Karmas. By uttering the name of Hari all the imperfections of these Karmas can be removed—hence I said thrice the Name of Hari.

My blissful state is conceivable to the devotees through listening, meditation and concentration of thoughts. In this turbulent Kali Yuga, mankind is harassed by disease, is shortlived and weak-minded, and as such this method is very difficult to follow. Hence, I have shown you the easy path by taking the Name of Hari thrice.

Wonderful ! How overpowering are your assurances ! I am beside myself with joy. I have no other desire than to sing your Name.

Mere wishes will not do—chant the Name.

Tell me, tell me more.

Listen. Meditation, Concentration and Self-immersion—these three have been called *Samyama*—perfect control. This enables mankind to conquer all sorrow and attain happiness. Only by uttering Hari, Hari and Hari, mankind can achieve all the results which can be obtained through meditation, concentration and self-immersion. So I have said Hari thrice.

The Atman (self) has three states—Asti, Bhati, Priya (Existence, Radiance, Love). By uttering Hari, Hari and Hari, all these three states can be realised. Hence I have taken the name of Hari thrice.

Brahman is beyond the three modes of description Svagata, Svajatiya, Vijatiya (the same self, of the same kind or of different kind). Knowledge beyond these three modes of approach can be attained by taking the Name. Hence I have thrice taken the name of Hari.

There are three ways to attain the ultimate Reality : Action (Karma), Devotion (Bhakti) and Knowledge (Jnana). In the Kali Yuga mankind is apt to make mistakes and lose its bearings in any of the three ways. But taking the Name of Hari corrects the errors of all these three ways. Hence I have taken the Name of Hari three times.



Sat, Chit, Ananda—these are the three concepts of Brahman. From *Sat* comes the inquisitive, intellectual action; from *Chit* realisation, the awareness of knowledge; and from *Ananda*, the gladdening power of joy. By taking the Name of Hari, all these three concepts of Brahman will be known. Hence I have taken the Name of Hari three times.

So, just take the Name. Don't be distracted by anything else. Don't worry about anything. I will do everything for you.

How fortunate I am ! How blessed ! May your Name, O Lord ! constantly ring on my heartstrings ! Do this for me, O Lord of my life ! I want nothing except that I should recite your name day and night—that your name may be my only support in my sleep, my dream and my waking !

Granted. Sing you on—

Sita Rama Sita Rama Sita Rama

Sita Rama Sita Rama Sita Rama.

## SLEEP NO MORE, MY MIND

Day after day Death beats his drum.

Sleep no more, wake up, pleasure-beguiled mind !

How long, O fool, wilt thou revel in this world ?

Death stands grim by thy bed-side.

Believing that the body is the soul

Thou hast made the body thy all in all,

And rovest day by day like a maniac.

Even now thy hundred cries go up.

How long wilt thou lie senseless in delusion's sleep ?

Thou hast obtained this body, desired of gods,

As reward for strivings of a million lives.

Alas ! thy days have passed away in vain.

Deep disgrace will await thee on thy last day.

The days gone by will not return

Though a hundred times thou wert to sacrifice thyself.

Yet there is time ; chant the Lord's name

That carries the essence of immortality,

And thou wilt find thyself at His feet.

Thy body, home and kinsmen are a dream,

So are thy wife and child and pleasure in the senses.

All that thou seest is mere dream stuff.

Know the self-luminous One as Truth.



It is He who in His varied guises  
Disports Himself in the world in many ways.  
One who surrenders heart and soul at His feet  
Is crowned with glory in this world  
And finds release from suffering.

Until thou hast met the Beloved One,  
Call Him, call Him to thee in tears.  
The noble maxim, 'To do or die',  
Thou must not for a moment forget.

Surely the day will come when the loved One  
Will wipe off the tears from thy eyes.  
Thou wilt find, madman, it was worth thy while  
To have had this body of thine,  
And no more wilt thou have to come and go.

— — — — —

ಸರಿಗೂಳು ಗುರುತಿಸಿ  
ಇವುಗಳನ್ನು ನೋಡಿ.

## WITH THEE

The more Thou recedest  
The firmer will be my clinging,  
I know Thou art playful  
But how long Lord, wilt thou play with me ?

In Thee I have taken refuge  
Still Thou makest fun of me.  
Thy sports are numerous but Thou  
Remainest hidden, and I look out.

Thou hast touched me as the breeze  
And looked at me as the sun,  
And held me up as the earth  
And whispered to me as a tree.

As father, Thou broughtest me to the world  
As mother Thou hast nurtured me,  
As brother Thou hast been my teacher  
And, as Guru, shown the way to God.

As woman Thou hast bestowed love  
As child Thou hast made a happy home.  
As poverty incarnate Thou hast ever been near  
And yet lavished on me fame.



As sorrow Thou hast come again and again,  
And also hast sported as joy.

So, how canst Thou elude me any more  
When I know Thou art in everything ?  
If Thou desire to run away from me  
Very well, go wherever thou likest,

I shall sit up with the Name my Guru gave  
While thou playest thy hide and seek with me  
I have been crying for Thee for many a day  
With this load of Ego on my head !

But how long shall I have to carry it,  
Tell me my Lord, Thou soul of my soul !  
Let me wash Thy feet here  
With my tears, O Lord,

And submit this Ego to Thee  
Like an offering of welcome to the Guest.  
Accept it, Lord, my heart's Jewel !  
Make me forget everything in Thee !

Yes, yes, I am in the land of bliss,  
Of joy and joy, of perfect joy :  
A joy that's boundless, serene,  
A wide, endless expanse of joy.



## APPENDIX

### SRI CHAITANYA CHARITAMRITA

(*Madhya Lila*)

The Lord says, Worship Krishna and serve the  
Vaishnava.  
Sing the name of Krishna constantly.  
Satyaraja says, How shall I know a Vaishnava ?  
The Lord says, Whosoever speaks once  
The name of Krishna, is most venerable.  
The name of Krishna destroys all sins,  
And there grows devotion of various grades.  
This Krishna Nama does not wait  
For initiation and ceremonial rites ;  
Only by uttering, even the most  
fallen come up and become free.  
So, he is a Vaishnava, who has  
On his tongue nought but Krishna's name.  
He is the best of Vaishnavas ;  
All salutation to him !  
When by just looking at one  
You feel like saying, 'O Krishna !'  
Rest assured, he is a true  
Vaishnava and a great one, too.  
The Lord said in ecstasy : Listen, noble Svaruparama,







